

CHAP, iv THE FESTIVAL IN THE  
MONTH OF KHOIAK 87

The rites lasted eighteen days, from the twelfth to the thirtieth of the month Khoiak, and set forth the nature of Osiris In his triple aspect as dead, dismembered, and reconstituted by the union of his scattered limbs. In the first of these aspects he was called Chent-Ament (Khenti-Amenti), in the second Osiris-Sep, and in the third Sokari (Seker).<sup>1</sup> Small images of the god were moulded of sand or vegetable earth and corn, to which incense was sometimes added ;<sup>2</sup> his face was painted yellow and his cheek-bones green.<sup>3</sup> These images were cast in a mould of pure gold, which represented the god in the form of a mummy, with the white crown of Egypt on his head.<sup>4</sup> The festival opened on the twelfth day of Khoiak with a ceremony of ploughing and sowing. Two black cows were yoked to the plough, which was made of tamarisk wood, while the share was of black copper. A boy scattered the seed. One end of the field was sown with barley, the other with spelt, and the middle with flax. During the operation the chief celebrant recited the ritual chapter of "the sowing of the fields."<sup>5</sup> At Busiris on the twentieth of Khoiak sand and barley were put in the god's

The rites of Osiris in the month of Khoiak represented the god as dead, dismembered, and then reconstituted by the union of his scattered limbs.

de Khoiak," *Recueil de Travaux relatifs à la Philologie et à l'Archéologie - Egyptiennes et Assyriennes*, iii. (1882) pp. 43-57, iv. (1883) pp. 21-33, v. (1884) pp. 85-103. On the document and the festivals described in it see further A. Marietta-Pacha, *Dendrah* (Paris, 1880), PP- 334\*347 J J- Diimichen, "Die dem Osiris im Denderatempel geweihten

Raume," *Zeitschrift für ägyptische Sprache und Alterthumskunde*, 1882, pp. 55-101; H. Brugsch *Religion, und Mythologie der alten Ägypter* (Leipzig, 1885-1888), pp. 616-618; R. V. Lanzone, *Dizionario di Mitologia Egizia*, pp. 725-744; A. Wiedemann, *Herodots zweites Buch*, p. 262; *id.*, "Osiris vegetant," *Le Monseon* N.S. iv. (1903) p. 113; E. A. Wallis Budge, *The Gods of the Egyptians* ii. 128<sup>^</sup>; *id.*, *Osiris and the Egyptian Resurrection* ii. 21 sqq.; Miss

Margaret  
A. Murray, *The Osireion at Abydos*  
(London, 1904), pp. 27 *sq.*

<sup>1</sup> R. V. Lanson, *op. dt.* p. 727.

<sup>2</sup> H. Brugsch, in  
*Zeitschrift für  
ägyptische Sprache und  
Alterthümer*-

*kunde*, iSSI, pp. 80-82 ; A. Wiede-  
mann, in *Le Muston*^ N.S. iv.  
(1903)

p. 113. The corn used in the  
making  
of the images is called barley by  
Brugsch and Miss M. A. Murray  
(*Lc.*)^

but wheat (*6/if*) by Mr. V. Loret.

<sup>3</sup> H. Brugsch, *op. dt.* pp. 99,  
101.

<sup>4</sup> H. Brugsch, *op. dL* pp.  
82 *s#.* ;

R. V. Lanson, *op. dt.* p. 728 ;  
Miss

Margaret A. Murray, *op. dt.* p. 27.

<sup>5</sup> H. Brugsch, *op. dt.* pp. 90.5^.,  
96

*sq.*) 98 ; R. V. Lanson, *op. dt.*  
pp.

743 *sq.* ; E. A. Wallis Budge,  
*The*

*Gods of the Egyptians*, 11. 128.

Accord-

ing to Lanson, the ploughing  
took

place, not on the first, but on the  
last

day of the festival, namely, on the  
thirtieth of Khoiak ; and that

certainly  
appears to have been the date of

the

ploughing at Busiris, for the  
inscription

directs that there "the  
ploughing of

the earth shall take place  
in the

Serapeum of *Aa-n-beh* under the  
fine

Persea-trees on the last day  
of the

month Khoiak" (H. Brugsch, *op.*  
*dt.*

p. 84).